



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

problems can at best only contribute elements to the problems of the present. It is the business or function of the preacher to interpret his age to itself. But he must never become a partisan. He must rather in the true spirit of the gospel arise far above all parties, and from his vantage ground see the strength and weakness in each one, and lead his people to an understanding of, and obedience to, the principles that underlie them collectively.

MODERN ISSUES

BORNHAUSEN, KARL. *Das Studium der Religion, Theologie und Kirchen Nordamerikas in Deutschland*. [Hefte der theologischen Amerika-Bibliothek. Heft 1.]. Giessen: Töpelmann, 1913. 44 pages.

This little monograph is the first instalment of a somewhat extended study of religious and theological conditions in this country made by the author during a visit to the United States in 1911. Impressed with the lack of materials in German universities for a study of American theology and American religious movements, he has established at the University of Marburg a *Theologische Amerika-Bibliothek*, in which he is endeavoring to collect as large a number of publications as possible bearing on the religious and theological conditions of this country. In the present *Heft*, he gives a brief summary of his observations of American theology, American ecclesiastical organization, and American religious ideals.

As to theology, he finds that there is not much for Germany to learn from us. We are still in the process of shaking off the bonds of denominationalism, and have not yet gained that sense of scientific freedom which alone can give to theological study permanent value. In so far as theology has emancipated itself, it has done so largely under the influence of German scholarship. In the realm of ethics, however, a sensitiveness to modern social problems has occasioned more fruitful work dominated by distinctively American influences. The daring empirical investigations stimulated by the late Professor William James in the realm of the psychology of religion are recognized as constituting an important contribution, although Bornhausen deplores the too hasty, superficial way in which the new psychology is often exploited by popular writers. It is pre-eminently in the field of comparative religion that American scholarship has made its largest contribution, especially in its study of primitive religions and in its collection of sources.

In the realm of church organization, the American genius has worked out results of great interest to Germans, because here there is not the dependence on German ideals which characterizes the study of theology. "It must be regretfully admitted that our knowledge of the ecclesiastical conditions in America is so meager that to some extent we conceive utterly grotesque pictures of what we suppose to be ecclesiastical anarchy" (p. 25). As a matter of fact, Bornhausen contends that American churches are working out the problem of a democratic organization which shall be efficient. In the movement toward church unity he sees the possibility of the development of a genuinely national *Volkskirche*. This practical movement is more influential than any mere theoretical theology in loosening the rigidity of denominational traditions. Incidentally Bornhausen deplores the extreme conservatism of American Lutheranism, which is preventing it from making any significant contribution to the development of typical American religion.

The religion of the American people presents many interesting characteristics.

The frank and positive religious activities in our colleges and universities, the vigorous life of Young Men's Christian Associations, the attachment of students to work in settlements, and the student volunteer movement are all evidences of the strong religious idealism in institutions of learning. In particular, Bornhausen commends the interest in missions as an indication that American Christianity is seriously preparing itself for those broader world-wide problems which provincial traditionalism is impotent to meet. A pragmatic interpretation of religion enables the American student to make an easy transition to the new problems without a violent crisis. In the realm of social and industrial problems, the individualism of American life throws greater responsibility on the individual than is the case in Germany. Hence the keen agitation of social problems, and the eagerness of churches and religious organizations to engage in social welfare work.

This characterization of our religious situation by a sympathetic observer will be widely read and pondered. The succeeding contributions from his pen on the subject will be awaited with interest. A translation of this essay has been published in the *Harvard Theological Review* (October, 1913) and is thus available for those who do not read German.

SIMMS, P. MARION. *What Must the Church Do to Be Saved?* New York: Revell, 1913. 324 pages. \$1.50.

The author of this book is a Presbyterian minister in an Iowa town, on whose heart the weaknesses and shortcomings of our divided American Protestantism are laid as a great burden. With the intensity of strong conviction he reviews in successive chapters the familiar facts which make up what he calls "the discreditable situation within the church": the weakness of its "unchristian divisions" in the face of the problems confronting it at home and abroad; "the appalling situation in the country church"; "the absurdity of creed subscription"; "the abuse of ecclesiastical authority"; "the continued decline of candidates for the ministry"; and "the inadequacy of ministers' salaries." He insists that "the unity of Protestantism offers the only solution" for these problems; feels that church federation is at best only a helpful, and can never be a sufficient, remedy; and considers "the only possible basis for the unity of Protestantism" to be "a basis of loyalty to Jesus Christ and of mutual toleration among Christians in all nonessentials, a basis that allows the largest possible room for diversity." The thoughtful student of the problems involved in church unity will find little in the book that is new to him, and the hopeful Christian may be inclined to feel that the author has set forth simply the church's liabilities without adequate emphasis on its assets; but the average church-member, particularly if he be complacent or blindly optimistic, will find the book a sharp and disturbing statement of the more familiar problems and difficulties of the modern American church, and an earnest appeal for their solution by an organically united Protestantism.

MACFARLAND, CHARLES S. (editor). *Christian Unity at Work.* The Federal Council of the Churches of Christ in America in quadrennial session at Chicago. New York: Federal Council of the Church of Christ in America, 1912. 222 pages. \$1.00 net.

This volume of the reports and addresses presented to the last convention of the Federal Council of Churches, which met in Chicago in 1912, contains material both for satisfaction with the substantial progress toward Christian unity which has been made